OF SCANDALL.

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

Henry Hammond

The second Edition.

OXFORD,
Printed by HENRY HALL Printer to the VNIVERSITIE. 1646.

OF SCANDALL.

HE that would know the true proper full importance of the word *Scandall or Offence*, or to be *Offended or Scandalized* (as they are taken for the ſame) need not ſeeke into many authors for it. The new Teſtament, and the Apocryphall bookes, and the Greeke tranſlation of the old Teſtament, are the prime authors that have uſed theſe words, and all other later Chriſtian writers may juſtly be thought to have had them from that Fountaine; ancient prophane writers not affording them. From hence 'twill be ſure juſt to inferre, that in as many ſenſes as the ſcripture Canonicall & Apocryphall hath uſed the words, in ſo many they may be juſtly uſed, and in no more. Now the uſes of the word *Scandall* among them are either naturall (as generally in the old Teſtament,) or borrowed, *i.e.* metaphoricall, (as cheifely in the new.) It naturally ſignifies 3 things. 1. A Trapp, a Gin, or Snare to catch any thing: So in the Greek tranſlation of *Pſal.* 69. 22. the word is uſ'd, (being joyn'd with 2 other words which ſignify *ſnare* and *gin*,) and in our new tranſlation is rendred a *trapp*: wherefore in the place of *Rom.* 11. 9. where the ſame words are cited out of the Septuagints tranſlation, and not out of the Hebrew text of the Pſalme, I ſhould conceive it ſhould be rendred by analogy, not *ſtumbling blocks*, but *gin*, or ſome other word belonging to this firſt ſignification. In this

§ 1.

§ 2. σκάνδαλον.

§ 3. παγὶς καὶ θήρα.

ſence it is uſed 1 *Mac*.5.4. where it is all one with *ſnare*, and it is farther interpreted by (*laying wait by the way*) *to catch them treacherouſly*. So againe *Wiſd*:14.11. the word is uſed, and explained by another word, ſignifying a *trapp*, or *ſnare*, the very ſame that was uſed in the Pſalmes, and to the Romans.

§ 4. 2. It ſignifies any *Obſtacle* or *hindrance* laid in a mans way, by which the paſſenger is detain'd or ſtopt, peculiarly a *ſharpe Stake*, ſuch as in time of warre men were wont to put in the fields where their enemy ſhould follow, to wound their feet or leggs in their paſſage: againſt which being ſo ordinary in war, they anciently uſed greaves of braſſe to defend their feet or leggs. 1 *Sam*:17.6. to which you may referre that Epithite ſo frequent in *Homer*, ἠυκνημίδες, and χαλκοκνημίδες Ἀχαιοι: to ſignify thoſe greaves braſen or otherwiſe, that the Grecians uſed; deſcribed by that Poet, Ιλ.Φ by κνημὶς νεοτεύκτου καοσιτέρσιο made of tin, and covering the whole legg to the knee, of ſo firme a ſubſtance that it made a loud noiſe at the ſtroake of the weapon on it, σμερδαλέον κονάβησε ſaith he. Thus is the word σκάνδαλον uſed, *Judith*.5.1. where we render it *impediments*, a word ſomewhat too generall to ſignify thoſe ſharpe ſtakes or other inſtruments to wound or gall the paſſengers, which are known to every body: for which I beleive we have ſome proper Engliſh word, I thinke it is a *gal trapp*.

§ 5, 3ly. The word ſignifies a *ſtone* or *blocke* in the way, at which men are apt (if they be not careſull, or if they go in the darke) to ſtumble and fall: and thereupon in the old Teſtament it is taken for a *fall*: and ſo ſometimes for *ſinne*, the *fall of the ſoule*, as *Judith* 12.2. (where theſe words [*leſt it be an offence*] would more clearely be rendred out of the Greeke, *leſt it become an offence*, 1. *a ſinne* or pollution, as you may ſee in the ſame matter which is there treated of *Dan*.1.8. *Tob*.1.11. and 1 *Sam*.25.31.) and ſometimes for *ruine or deſtruction*, the fall of the whole perſon, which we are brought to by ſinne, as *Judith* 5.20. our Engliſh renders it *ruine*, and *Pſ*.49.13. where though

כֶּסֶל we read *folly*, the *Septuagint* read *Scandall*, by that rendring an Hebrew word which ſignifies both *folly* and *ruine*. I confeſſe this laſt acception of the word for *ruine*, is ſomewhat rare

(yet

(yet authoriz'd by our Englisſh in the place of *Judith*) and therefore if any diſlike it, I ſhall not ſtand much upon it; becauſe in both thoſe places laſt mentioned it may well enough ſignifie *ſin*, as that is a *ſnare* or *ſtumbling blocke*, an occaſion of ruine, or falling, or deſtruction, in which ſenſe I conceive 'tis uſed, *Judg:* 8. 27. where 'tis rendred a *ſnare, i. e. a ſinne enſnaring or occaſioning ruine.*

§ 6. Beſide theſe 3 ſignifications, in which the word in Greeke retained in our Language, is read in the old Teſtament, I am confident there is no other, ſave once *Pſal.* 50. 20, for *ſlander, or calumny, or defamation*, (for ſo the Hebrew there ſignifies) a ſenſe which is vulgar amongſt us in Engliſh; by a Scandall meaning a ſlander: but that ſenſe being but once met with in the whole Bible, or twice at moſt (*Eccl.* 27. 23. where yet I conceive the tranſlation might be mended) will not deſerve to be taken into conſideration. דִּבָּה

§ 7. Now for the uſe of the word in the new Teſtament: 'tis firſt obſerveable, that the beſt nomenclature for hard words in that is the obſerving the uſe of them in the Greeke of the old, for the writers of the new Teſtament, being Jewes not Greekes, wrote in an idiom proper and peculiar to them only, and thoſe other Jewes that wrote alſo in Greeke, ſomewhat differing from that of the Atticke, or naturall Greeke writers. And therefore we may well reſolve, that the uſes of the word, which we have there found and already obſerved, will be very inſtrumentall to the underſtanding of the ſame word, and others derived from it in the new Teſtament. And ſo much the rather becauſe, as I ſaid, no prophane Greeke writer before the ſcripture, is knowne to have uſed it; only *Ariſtophanes* once a word neare it. This being premiſed, 'twill be worth our paines (at leaſt by ſo doing we ſhall put the whole matter beyond exception) to ſurvey breifly all the places in the new Teſtament, where the word is uſed. σκανδαλητρὶς.

§ 8. To that end I ſhall beginne with the firſt in my Concordance which is *Matt.* 13. 41. *the Angells ſhall gather out all Scandalls*: 'tis in a ſence borrowed from the ſecond mentioned ſignification of a *ſharpe ſtake*, which he who hath once met

with and been gall'd by it, is wont to gather up and cast into the fire, as there it followes the Angels for our sakes should do, v: 24. (to which Saint *Paul* also seemes to allude 2 *Cor*: 11. 29. in putting *Scandalizing* and *burning* together) and denotes simply whatsoever may *wound* or *gall* us in our Christian course, and by that meanes *foreslow* our pace, cause us to *slacken*, or give over, or lye downe in the service of Christ, so *Mat*. 17. 27. Christ paies tribute, that he may not *offend the Jewes*, *i. e.* that they might not thinke him a Contemner of the Temple, to which the Tribute was due, and so forsake and not beleeeve in him; that he might not discourage them from following him. So *Mat*. 15. 12. the Pharisees hearing a doctrine that gall'd them particularly, were *offended* and forsooke him, that doctrine drave them away from following him. So againe (*Mat*. 18. 7.) *it must needes be that offences come*, which seemes to referre to *false doctrines and heresies*, if you compare that verse with 1 *Cor*: 11. 19. *there must be Heresies* (and *Rom*. 16. 17. where *offences* are said to be *contrary to the Apostles Doctrine*, and that they must be *avoided*, as the *Heretick* must *Tit*: 3. 10.) the venting of which of all things most *hinders others* in their Christian *course*, but whether it be meant peculiarly of Heresies, or exemplary sins, it matters not. To which soever you apply it, another place, *Luk*. 17. 1. will belong unto it also, being the place directly parallel to it. So *Mat*: 18. 6. *He that shall offend one of these little ones*. *i. e.* he that shall occasion their falling off into any sin; or, which the place especially imports, by contemning them, discourage them from the study of piety. For so on the contrary side to *receive them*, v. 5. is by Saint *Marke* 9. 41. expresst to consist in doing them kindnesse, *to encourage them* in the wayes of godlinesse. So Christ crucified is said a Scandall to the Jewes, *i.e.* they that were otherwise not ill opinion'd of him, and so *followed* him with the multitudes, when they saw him crucified, were quite discourag'd, and fell away from him, (as they that are so *gall'd* by those *stakes* are faine to give over the pursuit, to returne) and so resolv'd, seeing him dye, that he was not the *Messias* whom they expected, a glorious temporall deliverer. To which belongs

So in Polycarpus's Epist. to the Philipp. p. 20. where ἀπεχόμενοι τῶν σκανδάλων is joyned with καὶ τῶν ψευδαδέλφων, καὶ τῶν ἐν ὑποκρίσει φερόντων τὸ ὄνομα τοῦ κυρίου, ὅστις ἂν ἀποπλανῶσι &c.

belongs that notable place *Mat.* 11. 6. *Luk:* 7. 23. *Blessed is he that shall not be offended in me, i.e.* shall not be *gall'd* and discourag'd, and so fall off by seeing the sufferings that befall me, and await my disciples or followers. So againe *Mat:* 13. 57. *Mark.* 6. 3. It is said, that the consideration of his knowne and meane birth occasioned their being *offended in him, i.e.* their deserting and not *believing of him*, when the miracles which he had done inclin'd them somewhat to a valuing of him. So *John* 6. 61. When Christ talkes of *eating the flesh of the Son of man, they were offended*, (that is) that speech carnally understood (either that Christ was to dye, (which the eating his flesh presupposed, and they did not like to heare of; dreaming of a temporall glorious *Messias*) or that they were to turne *Caniballs*, and *eate mans flesh*,) *discourag'd* them from *following* him, at least from taking him for the *Messias*. So *Gal:* 5. 11. persecution is called the *Scandall of the Crosse*, or that upon which so many are discourag'd from professing the crucified Saviour, according to that in the parable of the sower, *Mat:* 13. 21. *Mark:* 4. 17. upon the coming of persecution *presently he is offended, i.e. gall'd and falls off*, and *Mat.* 24. 10. on the same occasion, and in the same sence. So *Mat.* 26. 31. *Mark.* 14. 27. *this night* (to wit of my attachement) *Ye shall all be offended because of mee. i.e. fall backe, forsake me:* and so in Saint *Peters* answer, *v.* 33. *Although all men should be offended, yet will I never be offended:* upon which, that which Christ rejoynes (*before the Cocke crow; i.e.* before morning, or day breake, all one with *this night*, *v* 31. *thou shalt deny me thrice*) is an interpretation of the word *offended*, and shewes, that to be *offended*, is to deny Christ. And so *Joh.* 16. 1. *These things have I spoken unto you, that ye should not be offended*; where Christ foretells the persecutions that should befall them, that they might be forewarn'd too, and not fall off, when they befall them.

These are the cheif, if not all the places to which the second old Testament acception of the word *Scandall* in a Metaphoricall borrowed sence belongs, and of all of them, and each, you may observe. § 9.

1. That *Scandall* signifies either some *sin*, the *occasion of farther* § 10.

ther sin inothers;or elſe ſomewhat elſe, which though it be not ſinne, yet occaſions ſinne in others, thoughvery indirectly ſometimes, as the Croſſe of Chriſt: and whether in one or other, the rule will be, that he that is *offended* or *Scandalized*, doth directly commit ſome ſinne, and that, for moſt of the places, the ſinne of infidelity, or forſaking, or denying Chriſt.

§ 11. 2. That the being *Scandaliz'd*, falling *off from Chriſt*, (or the effect which followes that occaſion,) hath no reflection or influence (in any of the places) on that which was the occaſion; ſo as to make it ſinfull or avoydable, if it were not ſo before, (as will appeare to any that will ſurvey the places) and conſequently that anothers being Scandaliz'd is not ſufficient to lay a charge on him whoſe action (otherwiſe not chargeable or criminous) was the occaſion of his being ſcandaliz'd. Let the Croſſe of Chriſt, with which ſo many were in this ſenſe ſcandaliz'd, ſuffice for a proofe of this.

§ 12. Other places there are which muſt be interpreted by bringing the metaphore from the firſt of the 3 ſenſes, as it ſignifies a *ſnare* or *gin* to catch one in. So *Mat.*16.23. *Thou art an offence unto me, i.e.* by expreſſing thy deteſtation againſt my ſufferings, thou laboureſt to bring me into an horrour and feare of ſuffering, and ſo in effect tempteſt me to ſinne; where you muſt marke, that though *Peter* were an offence to Chriſt, that is, *tempted* him, laboured to *enſnare* him, yet Chriſt was not *Scandaliz'd*, offended, enſnared, or overcome by the temptation. In the ſame ſenſe is that *Revel:*2.14. of *Balaam* who taught *Balaack* βαλεῖν σκάνδαλον, we render it *to caſt a ſtumbling block*; but ſure it is moſt clearely, *to lay a ſnare* before the Children of Iſraell, to intice them by their Daughters to Idolatry, and by Idolatry to *intrap* and deſtroy them.

§ 13. In this ſence *Scandall* is ſo perfectly all one with Temptation, that, as a learned man hath obſerved, the Ethiopick interpreter of the new Teſtament, inſtead of Scandall puts a word that ſignifies *Temptation*, and the ſame that in the Lords prayer is put for *Temptation*: in this ſenſe is that of the *eye* and the *foot offending* us, *Mat.*5.29.18.8. *Mark*:9.47.*i.e.* when a mans eye, or any other member of his body proves a *ſnare* to him, an inlet

Lud: de Deiu מנסות from נסה

let to temptations, a meanes of bringing him to any ſinne.

§ 14. And of thoſe places you may obſerve againe. 1. That no man is ſaid to be offended, but he that commits the ſinne to which he is tempted, and therefore Chriſt is not ſaid to be offended, that is, really to be wrought upon by that *Scandall*: but as Satan tempted him, *Matth.* 4. yet he yeilded not, but overcame the tempter: So here he uſes that other Satan: for to have beene *offended* in this ſence had beene all one with being overcome by a *temptation*.

§ 15. 2. That the Agent, or he that is ſaid to lay the ſnare or to offend, ſinneth alſo (as in all the places it will *de facto* appeare that they did) though no body be taken in it, as he that tempteth to evill commits a ſinne, though his temptation prove not effectuall. The ſetting of a ſnare being a poſitive act, a note of a treacherous deſigne, though it do not ſucceed. And therefore in 1 *Macchab.* 1, 36. the *laying of ſnares* for to intrap the Iſraelites, or bring them from obſerving the Law, is call'd there by the devills name, *an evill Adverſary*, or as the Greeke hath it, a *devill to Iſrael*. διάβολον τῷ Ἰσραήλ.

§ 16. A third and laſt ſort of places there are that referre to the third mention'd acception of the word, as it ſignifies a *ſtumbling blocke*, ſo when the word *ſtone* is joined with it, or the Greeke word that ſignifies *ſtumbling*, ſo *Rom.* 9. 33. Chriſt is called a *ſtumbling blocke, a rocke of offence, i. e.* an occaſion of fall, or ſinne in many, and conſequently of increaſing their condemnation, as he ſaith, *if he had not come*, &c. *they had not had ſinne, i. e.* had not beene ſo great ſinners, had not beene guilty of the great ſinne of unbeleife, and crucifying of *Chriſt*: and therfore *Simeon* prophecies of *Chriſt*, that he would be for the *fall of many in Iſrael*; many ſinnes his coming ſhould be the occaſion of. So *Rom.* 14. 13. *That no man lay a ſtumbling blocke, or ſcandall* (which we render an *occaſion of falling*) in his *brothers way*, that is, do or practiſe any thing, that may bring another that comes after him upon his noſe, or to commit any ſinne. So 1 *Pet.* 2. 8. *Chriſt is called a ſtone of ſtumbling, and rocke of offence*, at which to ſtumble is to be *diſobedient to Chriſt*. ſo *Ro.* 14. 21. *ſtumbleth, or is offended, or is made weake, i. e.* by following

πέτρα σκανδάλου. προσκομμα.

ing thee, doth fall, commits some sin, doth some act unlawfull *for him*, (though simply it were not *for thee*; it being against his Conscience, though not against thine) and so by *falling* bruises & *weakens* himselfe, makes himselfe lesse able for Gods service, then he was: for so every sin against Conscience being a *greeving the spirit*, is consequently the spirituall weakening of the man, or if you will (as in St *James* ἀσθενῶν signifies c. 5. 14.) the wound or disease of the soule. So againe, 1 *Cor.* 8. 9. *stumbling blocke to the weake*, & *v.* 13. where the case is clearely the same that we last mentioned: that if any man by doing any indifferent thing (which he in Conscience is inform'd to be perfectly lawfull for him to do) shall occasion another mans sin by doing that after him which he is not resolv'd to be lawfull, that man offends against that charity due to his brother, and therefore must thinke fit to deny himselfe the use of that liberty which Christ hath given him. To this may belong that other place, 1 *Jo.* 2. 10. where that phrase (*there is no Scandall in him*) seems to signify, fals not into those sinnes that ignorant men or uncharitable (who are said in the Antithesis, *v.* 11. *to walke in the darke*) are subject unto. One place more there is belonging to this purpose, where though the word *Scandall* be not used in the Text, yet προσκοπὴ, *offence*, is used, and that I confesse to be all one, and it is 2 *Cor.* 6. 3. *giving no offence in any thing*; where yet offence is interpreted by *Beza*, *quippiam ad quod possint impingere any thing that others may stumble at*, or be alien'd from the Gospell by; as if we faile in any Christian duty (mentioned *v.* 4. 5. 6.) they that see us, would be apt to doe: and so that which followes imports also (*that the ministry be not blamed*) that is, that our Actions be not justly reprehended or found fault with, *but in all things approving our selves, &c.*

§ 17. And of this third sort of places 'tis observable againe, 1. that he that is *offended*, sinnes himselfe, stumbles, and falls, and bruises himselfe, and 2. that he that is the occasion of his fall doth not alwayes sin (for Christ, and grace, and *that which should have been for their wealth, proves to many an occasion of falling*) but yet sometimes he doth: as if he purposely in a matter *indifferent*, when he might have chosen, doth any thing which

which another whose Conſcience is *doubtfull*, doth after him, and ſo *ſinnes*; nay if he do not abſteine from that indifferent action, when he ſees that conſequent *likely* to follow; nay if he be not carefull to obſerve, whether the conſequent be *likely* to follow, and if ſo, to *abſteine*. This third ſort of *Scandall* you ſee is applyed peculiarly to one kinde of actions, thoſe by the doing of which another coming after, and doing the ſame, fals into ſinne, as when either the *example* was *ſinfull*, or being *indifferent* in it ſelfe is againſt the other mans *conſcience*, and ſo being imitated by him, is in him a ſinne *againſt conſcience*, and not *indifferent*. And then

Another ſort of actions there are which may though not ſo directly, yet not improperly be referr'd to this head, as, when I do any thing in its ſelfe not *unlawfull*, yet very apt to be miſtaken by other men, *for ſomewhat elſe which is unlawfull*; and ſee it ſtrongly probable, that thoſe which will be apt ſo to miſtake, will be as apt alſo by occaſion of this action of mine, to commit that other ſin which they conceive me to have committed, or to confirme and harden themſelves in that ſin thorow that miſtaken example of mine, which they might otherwiſe probably have reformed, if they had not received encouragement by this action of mine; And if queſtion be made, what is to be thought of this, I anſwer, that although I am not ſure that that place of Scripture in our Engliſh Bibles which commands [to *abſteine from all appearance of evill*,] doth come home to this purpoſe, (becauſe ἀπὸ παντὸς εἴδους which we render [*from all appearance*] may beare another ſence, and ſignify no more then *from every kinde or ſort of evill*, for ſo both the Greeke εἶδος, and latine *ſpecies* import; and with all, *appearance of evill* is ſo uncertaine, and inconſtant a thing, that to abſteine from it *univerſim* cannot be matter of any *poſſible* command. And againe, though I dare not from that other precept of ὅσα εὔφημα, *whatſoever is of good report*, *Phil.* 4.8. conclude it unlawfull to do any thing which hath the ill lucke to be of *ill report*, *i.e.* to be miſtaken for a ſinne (becauſe 1. there is no prohibition in that place interdicting the doing of every thing which is *of ill report*, 2. no analogy of other Chriſtian rules to inferre ſuch

§ 18.

1 Theſſ. 5. 22.

prohibition, it being rather the fate of all Christian virtues to be evill spoken of, and the *receiving the praise of men*, being branded by Christ as unreconcileable with *beleiving*, 3. because some actions of Christ were of *ill report*, particularly that of *eating and drinking with publicans and sinners*, (which rendred him suspected for a *glutton*) and that of *casting out of Devils* (which was defamed for sorcery or compact with *Beelzebub*,) 4. because that which is of *ill report* with one, may be of *good report* with a thousand others, and there the judgement of that one will not be considerable against those thousand to defame an innocent laudable action) yet still I conceive that the great obligation to φιλανθρωπία and φιλοψυχία, *loving of all men*, and *desiring the good of their soules*, which lies upon all Christians (by force of Christs *example*, and *legacy*, and *precept* of charity) will extend so farre, as to have the force of precept, that every man absteine from such *purely indifferent actions* (being so in *themselves*, and then by the Magistrate *uncommanded*) which he foresees will be thus mistaken for unlawfull by those who are likely to be moved by his example to commit those sinnes which they conceive him to have committed; this being an inseparable attendant of my *charity* to my brothers *soule*, to use all lawfull meanes which my conscience tels me will be to his ghostly health, or preservation.

§ 19. Meane while some difference may be observed in things indifferent, some being *commendable*, though not *commanded*; of *use*, though not of *necessity*; and such as *extra causam scandali*. I should on pious considerations be moved to choose, or practice: and in this case, if it be *demanded* whether that sole feare of *scandall* ought to restraine me from that which all other motives rather incline me to, and so make me absteine; or whether I should rather claime the priviledge of my Christian liberty, and that make me not to absteine. I answer, that a *middle* course may yet be better, then either extreme crudely taken: that is, that I ought to do my best to free this laudable indifferent action of mine from the evill colour that it is capable of, by *rectifying* his judgement whom I discerne to be mistaken in it, and by declaring (either expresly, or by some significative

character

character of my intentions fastened to my action) the cleare-nesse and innocency of my purposes to any other that may be so mistaken; and by so doing if I cannot free my selfe from his *uncharitable censure*, yet I shall be sure to keepe him from any danger of *following* me to that sin; for sure my very disclaiming of that sin which he suspects me guilty of, will divest that sin of all authority which it may receive from my committing it, and not *invite*, but rather deterre and *fortifie* others from falling into that sinne, which they see disavowed and disliked by me. For if my *authority* be of any force with them, it will perswade them to absteine from that which I disclaime, and professe my selfe to hate (who certainely know my owne minde best) rather then to do, what they only conceive I do, but I professe I do not. And therefore the case being thus set of the commendable usefull indifferent, not of the meere frivolous unconsiderable, when the use and gaine of my action to me is *certaine*, and the danger of being mistaken by others at most *but possible*, and that also preventable by these other meanes, neither piety nor prudence will advise to absteine from that healthfull food, which if it be by accident unhealthfull by others, hath yet an antidote administred with it. Which will be yet farther heightned also, if this laudable indifferent fall out to be such as the *examples* of *holy* men in *scripture*, or the *practise* of the *Church* in *purer* times have given countenance to, especially if the perpetuall *current* of *antiquity* have commended it to us: for certainely these will be of great authority with all *prudent pious* men, and the more *early* and Catholique that practice, the greater that authority.

§ 20. 'Tis true, very strict rules in many particulars the Judaicall law of the old Testament did prescribe, forbidding many indifferent things, on this only ground, because the using them might seeme a *complyance* with the heathen customes of Idolaters. Such was that prohibition *Ex.* 34. 26. *thou shalt not seeth a kid in the mothers milke*, in the sacrifice of the in-gathering; given no doubt in opposition to the *Gentile* practice of those which at the time of gathering in their fruits, solemnely used this custome of *seething a kid in the dammes milke*, and then in a *Ma-*

gicall way, sprinckled their trees and fields, and gardens with it to make them fructifie the next yeare, as *Abrabenel*, and others out of Jewish writers have observed. Such was also the prohibition. *Lev.* 19. 27. against *rounding the corners of their heads*, in reference to the ὑποτρόκαλα κείρεισθαι, or, περιξυρῶν τοὺς κροτάφους the
Thal. c. 8. *round cut* used by the *Arabians*, saith *Herodotus*, and thereupon forbidden the Jewes, and *a woe* pronounced *Jere.* 9. 26. ἐπὶ πάντα περικειρόμενον, *&c. on every one that was so cut round, Si adjuve-*
De Idol. c. 12. *rit tonsorem*, saith *Maimonides*; *if he directed, or willingly permitted the Barber to put him into that heathenish guise*: And many others in the Old Testament of the like nature, and the following Rabbins have added many more directions, if not precepts of the same nature. That one booke of *Maimonides* concerning Idolatry will furnish the Reader with store of examples: but some such as do not so well become the gravity of
c. 3. that author; as that, *If the Jew hath a thorne in his foot, when he*
c. 7. *is neer an Idoll, he must not stoope to take it out. If a tree have been worshipt, or an Idoll set in it, it is not lawfull to sit in the shade of the trunke or body of that tree, though of the boughes or leaves it be lawfull, if there be any other way it is not lawfull to passe under it; if none, then he must run by it, Dionysius Vossius* in his notes on that author hath added some parallel passages out of other Jewish writers as that of *R. Menasse, who being shewed an Idoll, did in contempt cast stones at it, which action of his, because the Image was the image of Mercury* (who was wont to be worshipt by the Heathens after that manner, by throwing stones at it, or scattering stones before him, to which custome or ceremony the *Mercuriall Statues* refer, saith *Phornutus* περὶ θεῶν) *was therefore* noted, accused, brought before the Judge, and by him *pronounced to be unlawfull*, because it was the *proper worship* of that Idoll, though used in despight, not civility by that man. So againe, *if* there *be but one way to an Idolatrous City, it is unlawfull to go that way*, *Aboda Zara c.* 1. §. 4. and so, saith he, the Hebrewes in *Rabbot* mention a tradition, that the *reason* why *Mordochai* would not *bow to Haman was because there was woven in his garment the image of a false God.*

§ 21. Some instances also might perhaps be brought out of the *practice*

practice of the ancient *Christian Church* (mentioned by *Tertullian de Cor. mil.*) to this purpose of abstaining from things *indifferent*, for *feare* of any appearing *complyance* with the Heathens. Of which yet it must be observed 1 that this was in things of no manner of spirituall use or profit, neither commendable, nor advantageous, in things of ancient Christian prescription, or practise of purer times. 2 that it was in matters of such a quality, as that complyance would have seemed a dissembling or renouncing of the Christian faith, (and not of imitating of former *purer* Christians) and so contrary to that great Christian duty of *confessing Christ before men*, which they could not be said to do, who when that *confession* was *persecuted*, did thus comply with or not *professe* open dislike of the actions of those persecuters. And so those instances will not be so proper to the matter of *Scandall*, as to that other head of *Christian duty* the *necessity of confessing of Christ before men*, (those especially who are the greatest oppugners of him, to which matter also those other Judaicall instances do belong) unlesse that non-confessing of Christ, may by the example scandalize also. 3 That the same men thought it not amisse, or unlawfull at other times to comply with other as great enemies of Christianity, as the Gentiles, namely with the Jewes in observation of some of their out-dated ceremonies, nay thought themselves obliged so to do, when in prudence they conceived it more likely to *gaine* those *enemies* by that meanes, then to *confirme* them in their dislikes of Christianity, or drive others to those dislikes. 4 That even with the Heathen themselves they could in other things think fit to comply also, when prudence dictated that complyance as more instrumentall to Christian policy; and from these premises 5 that this whole matter is to be referred to the Christians pious discretion or prudence, it being free to him either to abstaine or not to abstaine from any indifferent action (remaining such) according as that piety, and that prudence shall represent it to be most charitable and beneficiall to other mens soules; and he that shall not thus *regulate* his actions by what he is *convinced* will be thus most conducing to that grand Christian end, the *saving*, or not destroying, or *not suffering sin*

upon

upon his brother, ſhall not by me be excuſed from the guilt and blame of having *Scandaliz'd* his brother in this laſt new Teſtament ſence, at leaſt in ſome other which is not far diſtant from it; though after all this it muſt be obſerved, that he which thus is betrayed to, or confirmed in any ſin by conceiving me to have committed it, when I have not, (this eaſy proſtitute ſeducible ſinner who will thus ſinne upon any, upon no occaſion) is not Saint *Pauls* weake, *i. e.* doubtfull-conſcienc'd Chriſtian, of whom he takes ſuch care, that he ſhould not be ſcandaliz'd.

§ 22. For ſuch is he onely, that for want of knowledge of his juſt Chriſtian liberty, thinks it unlawfull to do thoſe things, which being indifferent in themſelves, are only unlawfull to him, which beleives them ſo, or is not ſatisfied that they are lawfull; This weakneſſe in faith, (a kind of diſeaſe of the mind, and ſo in the new Teſtament phraſe ἀσθένεια) being onely want of knowledge or of orthodox inſtruction, as will appeare by comparing *Rom.* 14. with 1 *Cor.* 8. where the ἀσθενῶν τῇ πίστει in one, is all one with the οὐκ ἐν πᾶσιν ἡ γνῶσις in the other, *weakeneſſe in faith*, with *want of knowledge*.

§ 23. The only matter of queſtion or difficulty behind in this particular will be, why thoſe who are in ſuch Judaicall errours are ſometimes appointed by St *Paul* to be ſo tenderly handled, not to be vilified, or ſet at *nought Ro.* 14. 3. but care taken that they be not *ſcandaliz'd* in the end of that chapt: and 1 *Cor.* 8. and yet in the Epiſtle to the *Galatians*, they are by the Apoſtle *reviled* [*O fooliſh &c.*] *c.* 3. 1. and *chid* and *reproached* out of their Judaicall performances, and no care taken of not *ſcandalizing* them. The anſwering of this will require us to conſider the different eſtate of thoſe *Galatians* from thoſe *Romanes*. The *Galatians* had beene formerly *Gentiles*, and (though as it ſeems not improbable from *Gal.* 4. 9. formerly converted to *Judaiſme*, yet) by Saint *Paul* thoroughly converted from thence and baptized into *Chriſtianity*, as that is oppoſite both to *Judaiſme* and *Gentiliſme* alſo, *i. e.* fully inſtructed by him in the nature of *Chriſtian doctrine*, and *liberty*, and had given up their *hearts* as well as *names* unto it, only after they had been *begotten* by *Saint Paul in the Goſpell*, had *begun in the ſpirit*, *Gal.* 3. 3. had come to an

an absolute abrenunciation of all their former Jewish perswasions, and to some good progresse in Christianity, some *false Judaizing teachers* began to corrupt & poison them, *Gal.* 3.1. & 5. 7 and to bring them backe againe to that *yoke*, that they had beene taught to cast off; and these *taires* the Apostle could hope by reprehensions and sharpnesse to root out without endangering the *wheate*, and therefore sets severely and heartily to it, thinkes not fit either in *civility* or *charity* to use any compliances, or condescendings, or softer medicines, (knowing their errors to be contrary to the doctrine to which they had been baptized, and consequently that they might in reason give place unto it, and there was no feare that the rooting out of these would root out Christianity with them, as it might probably do, if they had been sowed or planted together) but imployes all his vehemence and bowels of kindnesse toward them, in conjuring out that evill spirit that had so lately got possession of them, and doubts not but Christianity that was earlier planted in them, (and that by him who had begotten them in the Gospell, and so had a paternall authority with them) then these vaine legall dreames, that some false teachers had lately instilled into them, might be able to survive them also. And in this case being to deale with adversaries and false teachers, not with *weakelings*, but *corrupters*, had the Apostle used any *compliance*, had he *circumcised Titus Gal.* 2.3. (as at another time he did *Timothy*) had he *then given place* but *for an houre*, *v.*5. suspended the *use* of his liberty then, when *liberty* was decryed, this had beene *scandalous* in the Apostle, this had probably beene the confirming of the erroneous, the incouraging of the adversary, the misleading of the doubtfull, shaking the faithfull, and disturbing what he had before setled among them.

Whereas on the other side the Romans at their first conversion to Christianity had not all of them been taught to put off the opinion of the necessity of legall *abstinences* τῇ τοῦ νόμου κατηχόμενοι συνειδήσει καὶ μετὰ τὴν πίστιν, saith Saint *Chrysostome in proœm. ad ep ad Rom.* but *continued their obligation to the law after receiving of the faith*, being some of them (as may appeare by the matter of Saint *Pauls* discourse to them, in the former part especially of that Epistle) *naturall Jewes*, dispersed thither; § 24.

who could not be easily brought to assent to such doctrine, but would probably have refused to embrace Christianity, if it had been offered them on such hard conditions, some others of them (who were Gentiles by birth) being perhaps *proselytes* to *Moses* and *Christ* together, partakers of the infelicity of those who are mentioned, *Act.* 15. 5. that by the doctrine of the *Pharisee-Christians* (or *beleivers of the sect of the Pharisees*) had at their entrance on the faith, a necessity of *receiving Judaisme* also prest upon them. This Saint *Paul* testifies clearely of Saint *Peter*, *Gal.* 2. 14. that he *constraixed the Gentiles to Judaize*, to receive the *Mosaicall* as well as Christian law, and himselfe durst *not converse or eat with the Gentiles* whilst any Jewish Christians were by, *v.* 12. by which whether doctrine or complyance of Saint *Peter*, it was no strange thing if it came to passe, that those which were by him converted to the faith, (as *Eusebius* and other Ecclesiasticke historians agree that the Romans were, *vid. Ec. hist. l.* 2. *c.* 14. & 15.) although they were Christians in the *positive* part, acknowledging so much as was answerable to the now-articles of the *Creed*, &c. yet being not so in the *negative*, concerning the evacuating of the Judaicall law (but rather perswaded of the contrary) could no more eate *swines flesh*, then a meere Jew could do; and therefore 'tis Saint *Chrysostome's* opinion that these being so wedded to those Judaicall observances, rather then they would eate forbidden flesh, would in *universum* eate no flesh at all, ὡστε μὴ γένεσθαι ευσεβῶς ἐσθιειν, τῆς χειρείαν ἀπηρώμενοι μόνον, πάντων ἐξῆς ἀπέχεσθαι τῆς κρεῶν, and so came to eate nothing *but Hearbes*, *Rom.* 14. 2.

§ 25. Of these therefore that were thus *weake in faith*, *v.* 1. that is either *infirme*, feeble, uninstructed Christians, babes not men; or else; (as the fathers enlarge the sence, and as *weakness* ἀσθένεια mostly imports in the new Testament) *sick* & diseased in mind, brought up in this Judaicall error, the Apostle *Ro.* 14. gives these directions. 1. That the stronger, healthfuller, *i. e.* more knowing and more Orthodox Christians should προσλαμβάνεσθαι (the vulgar read *assumere*) take them to them, first freindly to afford them communion, and not seperate from them for this errour, 2. labour to cure their malady, get them out of their errour, and not leave them in the pride and folly of their owne hearts, to judge and censure those who have done nothing amisse, but rather

ther desire their good (which Saint *Chrysostome* understands by προσλαμβάνεσθαι μὴ εἰς διακρίσεις διαλογισμῶν, and so Saint *Jerome* also, intending it thus, *Nolite secundum vestras cogitationes, quæ lex non judicat judicare, alius enim credit &c.*) and from that verse observes, that though the Apostle exhorts the *strong*, yet he covertly *reprehends, and on their backs as it were whips, the weak* or erroneous Judaizers, first in saying they are *sicke*, 2. in bidding προσλαμβάνεσθε αὐτὸν which is an evidence saith he, ἐκ τῆς ἀῤῥωστίας *that they are in very ill case*, and 3. in mentioning διακρίσεις which notes (saith he) that they *judge and censure* those that least deserve it, and that are willing to communicate with them, and labour the curing of them; and indeed that these weake ones did so judge the strong is plaine, *v.* 3. where the exhortation is distinct, *let not him that eateth not, judge him that eateth.*) 2. That the knowing againe should not *vilify* or set at naught the weaker [μὴ ἐξουθενείτω *v.* 3.] not call him *Racha*, empty senceless fellow, not reproach or scoff at his scrupulous conscience, but in charity suppose it to proceed from *want of knowledge* onely, and consequently to have the excuse and benefit of that Gospell antidote, *weaknesse* or ignorance to plead for it, 3. That the stronger Christians (which although they have liberty, yet are not obliged alway to make use of it) absteine from those lawfull enjoyments which those weake ones, which count them unlawfull, may yet by their example be emboldened against Conscience to venture on.

But then on the other side, the *weake* or *sicke* erroneous *Christian*, that cannot with a good Conscience use that liberty himselfe, is commanded. 1. Μὴ κρίνειν that he do not judge or censure the strong, upon 2 reasons: 1. because ὁ θεὸς αὐτὸν προσελάβετο, *v.* 3. God hath by calling him to the faith, assumed or received the strong (as that strong had beene exhorted to do the weake *v.* 1.) εἰς φιλίαν to freindship or communion first, (as προσλαμβάνεσθαι is used *Philem.* 12.) then to helpe and cure him of his former defect or disease, and bring him to perfect health & growth in Christianity: and 2dly. because he is Gods servant and domesticke, and *stands and falls to his owne Master v.* 4. 2^ly. That he be sure never to do any thing against Conscience, or which he is not fully perswaded in minde, that it is lawfull for him. § 26.

Having thus seene the state of those Romans, it will be su- § 27.

perfluous to adde much about the *Corinthians* in the almoſt parallel place 1 *Cor.*8. This only difference will be worth noting between them, that (as there were two ſorts of *proſelytes* among the Jewes, one of *Juſtice*, or of thoſe that undertooke the obſervation of the whole Judaicall law; the other of the *Gates*, thoſe that received only the precepts of the ſons of *Noah*, of which the abſteining from things offered to Idols was one, and as when the difference was betwixt the *brethren*, *Act.* 15. whether the *Gentile-converts* ſhould be *circumciſed v.1. i.e.* be admitted *proſelytes* of *Juſtice*, or only receive the 7 *precepts of Noah, abſteine from things offered to Idols* &c: *v.19* it was determin'd in the Councell of the Apoſtles, that it ſhould ſuffice, if they were *proſelytes of the gates*, and therefore they tell them that if they thus be entred, *abſteine from things offered to Idolls*, &c. they *ſhall do well, ſo*) the Romans being either Jewes, or under the firſt head of *Jewiſh proſelytes*, in St *Chryſoſtomes* opinion, and ſo thinking themſelves bound to all legall Moſaicall abſtinences, the *Corinthians* were only under the ſecond, and ſo by their principles, which they had received of thoſe, who converted, baptiſed, and *begot them in the faith*, (and that according to the reſult of that Apoſtolick conſultation *Act.*15.) did continue to thinke it unlawfull to eate any thing offered to Idols, or that came from an Idoll feaſt (which yet by the way St *Paul* reſolves was but an errour in them, 1 *Cor.*8.4. and by that judgement of his you ſee the unobligeingneſſe of that interdict, *Act.* 15.) and therefore (in like manner, as before) thoſe, that were better inſtructed then they, ought to have that charity to them, as not to do any thing in their preſence which might by the example draw them to venture on that which was againſt their conſcience, eſpecially conſidering, that they had not knowledge or underſtanding enough to judge how *nothing* an *Idoll* was *v*: 7.

§ 28, Having thus compared the Romans and Corinthians with the Galathians, and given ſome account of the reaſon of their different uſage, it will not be amiſſe to add what St *Chryſoſtome* obſerves to be the cauſe of the like difference in Saint *Pauls* behaviour to the *Coloſſians* from that fore-mentioned to the *Romans*. It is a ſpeciall paſſage in his proœme to the Epiſtles. Where having mentioned the order wherein the Epiſtles were written,

written, different from the order of setting them in our bookes, concludes that this was no unprofitable disquisition, for thereby many passages in the booke would be interpreted: As, that *Rom.* 14. he *condescends* to the *weake brethren*, but not so *Col.* 2. which saith he was for no other reason, but because, that to the Romans was written before the other, and therefore as Physitians and Masters deale not so sharply with Scholers or Patients at first, as afterwards, so the Apostle in the beginning συγκαταβαίνει Ἰουδαΐζουσι, μετὰ δὲ ταῦτα οὐκ ἔτι, adding that he was not so familiar with the Romans as yet, having never been amongst them at the time of writing that Epistle to them, as appeareth *Ro.* 1 15.

By all this 'tis cleare indeed, that those which are thus *weake* (either in the notion of *babes* or *sicke men*) so that they are not able to discerne lawfull from unlawfull (as *the Idoll to be nothing* 1 *Cor.* 8. 7.) meerely for want of sufficient instruction, or somewhat proportionable to that, principles of understanding, or the like; but especially if they received those errors or mistakes together with their *Christianity* from the *Apostle*, or from the *Church* which gave them *baptisme*, they must then, 1 in *meekenesse* be instructed, and cured of their ill habit of soule: 2. not be *vilified* or reproacht: yea thirdly be so *charitably* considered, that till they have received satisfaction of conscience and reformation of error, we are not to do any thing in their presence, that may by the example bring them to do what their conscience is not perswaded to be lawfull, or if we do, we are said to *scandalize a weake brother, i.e.* an erroneous Christian. But then withall 'tis as cleare: 1 That those who have first received the true doctrine, and are for some good time rooted in it, that are otherwise *taught* by the *Church* that gave them *baptisme*, are not within the compasse of this the Apostles care, but (as the Galathians) to be reprehended, chid, and shamed out of their childish errors, these diseases of soule that their owne *itching eares* have brought upon them: 2 That they that have knowledge in other things, nay are able to distinguish as critically as any, even to divide a person from himselfe, and obey one when they assault the other, (and by their subtlety in other matters demonstrate their blindenesse in this one to be the effect of *malice*, of *passion*, of *lusts*, of *carnality*, and not of any blamelesse *infirmity* or impotence,) are againe excluded from

§ 29.

 the

the Apoſtles care: and ſo thirdly that they that are come to theſe errors by the infuſions of *falſe teachers*, which not the providence of God but their owne choice hath helpt them to, preferring every new *poyſon* before the ancient dayly *food* of ſoules, have no right to that care or providence of the Apoſtle, any farther then every kinde of ſinner hath right to every thing in every fellow Chriſtians power which may prevent or cure his malady, *i.e.* by the generall *large* rule of *charity*, and not the *cloſer* particular law of *Scandall*. Nay fourthly, that the caſe may be ſuch, and the adverſaries of *Chriſtian liberty*, the oppoſers of the uſe of lawfull ceremonies ſo contrary to *weake blameleſſe* miſtakers, that it may be *duty* not to allow them the leaſt *temporary complyance*, but then to expreſſe moſt zeale in retaining our lawfull *indifferent* obſervances, to vindicate our liberty from enſlavers, when the truth of Chriſt would be diſclaimed by a cowardly condiſcending, the adverſaries of our faith confirmed and heightned, and the true weakeling ſeduced, (a copy of which we read in St *Peters* ὑποτολὴ, *Gal.* 2. 12. and *Barnabas* and the *Jewiſh* converts being carried away with it. *v.* 13. falling by his example into the ſame fault of diſſimulation, puſillanimity, non-profeſſion of the truth) which is a moſt proper kind of *ſcandall*, as frequent and incident, as any, and ſo being as dangerous, as fit alſo to be prevented. To which I might add a fifth propoſition alſo, That the Apoſtles ſpeech of ſcandall *Rom.* 14. and 1 *Cor.* 8. hath been thought by holy men among the *ancients* to have much of *civility* in it, at the moſt to be but an act of Apoſtolicall care for thoſe weak ones, (proportionable to thoſe which in other places he preſcribes for every other kinde of ſinner) both which are farre enough from being able to infer any claime or challenge of thoſe weak for themſelves, any farther then what the firſt part of it amounts to, that of inſtruction; or at leaſt the ſecond, that of not being vilified, as the ſicke hath right to the Phyſitian, to cure him and not to reproach him, civilly to get him out of his malady, *i.e.* to rectifie not to ſcoffe at his miſtake. For that he ſhould challenge any right to the third part of that care, that he ſhould reſtraine me from the uſe of my lawfull liberty, becauſe elſe he will ſin againſt his owne conſcience, do after me what he reſolves unlawfull to do, ſuppoſes a willfull *ſin* of his

to

to be to him a foundation of *dominion* over me, & ſo that every man that will thus *damne* himſelfe, doth for that *merit* and *acquire command* over me, which if it be ſuppoſed, is ſure as wild an extravagant *irregular* way to *power*, as that of its being *founded in gratia*, or any that theſe worſt daies experience hath taught us.

Having thus farre expatiated on this laſt kinde of ſcandall, and taken in that which is proper to it, and alſo that which is more diſtant from it, I ſhall now reſolve it neceſſary to add yet one thing more, inſtrumentall to the underſtanding of this kind of *Scandall* in the ſtricter notion of it, by way of farther caution and reſtraint, and 'tis this, that § 30.

This being *offended*, ſtumbling and falling in this third and laſt ſence, is not to be extended to all kinds of ſins, which a man may commit upon occaſion of another mans *indifferent* action; but only to that *one kind*, that conſiſts in doing that after him, either *doubting* or *againſt Conſcience*, which he did with an *inſtructed* Conſcience; or at moſt to this other kind alſo, of doing ſome unlawfull thing which anothers lawfull action was yet by *miſtake* conceived to give *authority* to; and which that man probably would not have done, had not that *miſtaken example* thus embolden'd him. For if all ſinnes that by any accident might be occaſioned by my indifferent action, ſhould come under the nature of being *offended* or *ſcandaliz'd*, conſequently I muſt be interdicted all indifferent actions at all times, becauſe at all times each of them may *occaſion* (by *ſome accident*) ſome ſin in another: and 'twill be impoſſible for me to foreſee or comprehend all ſuch accidents that may occaſion ſuch ſins. An action of mine may by accident produce a contrary effect; my *faſting* from fleſh may move another (that *diſlikes* me) by way of *oppoſition* to me, to eate fleſh, though in *Conſcience* he be perſwaded he ought not; as in *philoſophy* there is a thing call'd *Antiperiſtaſis* (by which exceſſive cold produces heat) and *equivocall generations*, as when living creatures are begotten of duſt and ſlime: and for ſuch *accidentall*, perhaps contrary productions, no *law* makes proviſion, no *care* is effectuall: only for thoſe effects, that *per ſe, of their owne accord* are likely to follow (as tranſcribing a Copy is a proper conſequent only to the writing of it) theſe the law of the *Apoſtle* belongs to, and to them our § 31.

care

care and ſpirituall *prudence* muſt be joined, ſo that We do nothing, though to us never ſo lawfull, which we have reaſon to feare, that another who thinkes it unlawfull, may yet, without ſatisfying his Conſcience, be likely to do after us, or on occaſion of which he may probably do ſomething elſe, which otherwiſe he would not venture to doe.

§ 32. Having thus far dealt in the retaile & gone over all the kinds of ſcandall ſingle, we may now aſcend to the conſideration of all in groſſe, and then alſo theſe Corollaries will be found true, that from all the kinds of *Scandall* it is cleare. 1. *That no man is offended or ſcandaliz'd, but he that fals into ſome ſin*, and therefore to ſay I am ſcandalized, in the Scripture ſenſe is to confeſſe I have done that which I ought not to have done: and then my onely remedy muſt be repentance and amendment.

§ 33. 2. *That to be angry, greived, troubled at any action of another, is not* [*to be offended*] in the Scripture ſenſe, nor conſequently doth it follow, that I have done amiſſe in doing that which another man is *angry* at, unleſſe my action be in it ſelfe *Evill*. For if it be not, then *he is angry without cauſe*, and that is *his* fault, not *mine*; yea and κρίνει ἀδελφὸν, he *judges* or cenſures *his brother* that hath done no hurt, which the *weake* is forbid to do. *Rom.* 14 3. And ſecondly, he is of all men moſt unlikely to do that after me, which he is angry at me for doing, and therefore I have leaſt reaſon to feare, or poſſibility to foreſee, that he will be *Scandaliz'd* in the Scripture phraſe: which feare or foreſight were the onely juſt motive to me to abſteine from any juſtifiable indifferent action.

§ 34. The occaſion of the miſtake (or in the *Philoſophers* ſtile the αἴτιον τῦ σκάνδ.) the reaſon that men thinke it a fault to doe any indifferent thing that another is *angry* or *diſpleaſed* at, is firſt the equivocallneſſe of the Engliſh phraſe *to be offended*, for that in Engliſh ſignifies to be diſpleaſed: but in Greeke (the language wherein the New Teſtament is written) it ſignifies no ſuch matter, unleſſe by accident, when *being diſpleaſed with Chriſt*, makes a man *deny him and forſake him*: but then alſo 'tis not the being *diſpleaſed*, but the *forſaking or denying him* that is meant by being *offended*, that is *Scandaliz'd*.

§ 35. Or 2. the uſe of a word that ſounds like this in that notable chapter concerning Scandall *Ro.* 14. for there indeed v. 15. this phraſe

phraſe is uſed, [if *with thy meat i.e.* with thy eating, *thy brother is greived*, or made ſorry.] Where yet 1. I hope 'twill be much more juſt that that one ſingle word ſhould receive its importance from the whole context, then the whole context from that one word. The whole context from the 13. to the laſt v. belongs to the 3 ſort of *Scandall*, when a weak brother ſeeing me eat what is lawfull for me, becauſe my Conſcience is inſtructed, followes me, & eats too, though it be with a *doubting* or reſiſting Conſcience, and ſo fals into ſin; as appeareth *v.14. to him that thinketh a thing uncleane or unlawfull, to him it is ſo*, and therefore if he ſhall do it, he ſins by ſo doing, & *v.23. he that doubteth is damned if he eat*, and therefore in all probability that muſt be the meaning of the 10 verſe alſo. [Is *greived*] *i. e.* wounded, or fals into ſin.] explained by 3 words *v. 21. ſtumbling*, being *offended*, and being *weak or ſick*. And ſo it may eaſily be reſolv'd to ſignify. For ſecondly λυπὴ, *greife*, may be taken for the *cauſe* of greife, a diſeaſe, or wound, or fall &c. as *feare* in Scripture ſignifies *danger*, which is the cauſe of feare, according to a vulgar *Hebraiſme* ordinary in the *new Teſtament*, where for want of the conjugation *hiphil*, which in Hebrew ſignifies [to make to do any thing] the Greek is faine to uſe the active to *do*. An obſervation which *Hugo Grotius* makes uſe of to explaine that Phraſe (I ſhall not enquire how truly) *Mat.19.9.* and reſolves that there μοιχᾶται [committeth adultery] muſt ſignify [maketh her from whō he divorceth to commit adultery] parallel to what we read, *Mat.5.23.* So alſo πενθεῖν, to *bewaile* 2 *Cor.12.21.* ſignifies to puniſh, to uſe ſharpneſſe, which will cauſe greife, or wailing in them that ſuffer it. The word is very neare this other of which now we ſpeake, and therefore *Heſychius* (the beſt gloſſary for the new Teſtament) renders πένθος both by συμφορὰ calamity, & λυπὴ greife, *i.e.* greife and the cauſe of greife; which is alſo very obſervable in the uſe of this very word λυπὴ or λυπεῖν in the Septuagint; the word חָלָה which ſignifies *infirme* or *weak*, or ſick, being rendred λυπεῖσθαι, *Lam.1.22.* ἡ καρδία μου λυπεῖται, where we render *my heart is faint*, and ſo *If.1.15.* πᾶσα καρδία εἰς λύπην, the *whole heart is faint*, by faintneſſe meaning *ſickneſſe*, which is the cauſe of greife; and therefore the ſame Hebrew word, is in other places rendred ὀδύνη, *affliction* or *pain*, and νόσος *Diſeaſe Deut.7.15.* agreeable to the 21 *verſe* of that *Ro* 14. where *ſtumbling or being offended* is explained by *being made weak*, which phraſe is not to be taken in the ſenſe that weakeneſſe

is uſed in, v. 1, 2. that of infirmity or errour (for ſuch he is, before ſtumbling) but in this other, as weakneſſe and diſeaſe, *i.e.* ſin, are all one. So alſo another Hebrew word אבד which ſignifies *perdition*, and deſtruction, and is frequently rendred by ἀπώλεια, is once interpreted λύπη *Pr.* 31. 6. ὀδύνη λύπης, for which our Engliſh read, *ready to periſh*, very agreeable to which doth S. *Paul* here interpret *greiving the brother by deſtroying him*, *i.e.* bringing him into ſome ſnare or ſin; the notion of Scandal, which all this while we ſpeake of. From all which obſervations, and analogies it will be no raſhneſſe to conclude, that λυπεῖται, *being greived*, in that place, is perfectly ſynonymous with ἀσθενεῖ (which we there render is *made weak*, and in divers places of the new Teſtament ſignifies κοινῶς *diſeaſe*, or *ſickneſſe*, and is ſo rendred by us *Jam.* 5. 14. ἀσθενεῖ τις *is any man ſick*) and with ἀπολλεῖται ὁ ἀσθενῶν 1 *Cor.* 8. 11. in the ſame matter, *thy brother is weak*, and dieth, or *periſheth* through *weakneſſe*, and with the like phraſe in this chapter alſo, in the end of *v.* 15. All which clearly denotate the *diſeaſe* or *periſhing* of the *ſoule*, *i. e.* ſin, which will deſtroy, if repentance and mercy intervene not.

§ 36. The 3 (which is indeed the maine) occaſion of the miſtake, is an ordinary but an unjuſtifiable humour of men, to accuſe & condemn all whom they do not like, *i. e.* a deſire to lay ſome crime to the charge of them, with whom they are *angry*, if it be but *ſe defendendo*, that they may not be ſaid to be *angry without a cauſe*, and when they cannot find any ſuch reall crime, then they fly to the caſe of *Scandall*, and miſtaking that for *offending*, *or diſpleaſing*, *or occaſioning anger and diſlike*, their being angry with them, muſt make them with whom they are angry, criminous; which what a circle it is, firſt to be *angry without a cauſe*, and then to make that a cauſe of anger, (*i.e.* a ſin in the other) becauſe I am *angry*, I conceive will not be hard for any to underſtand.

§ 37. I will only add, that if another mans diſpleaſure or anger at my indifferent action, ſhould make that my indifferent action a ſin againſt him, then any mans ſin of uncharitableneſſe againſt me muſt make me to be uncharitable, for ſo I ſhould be, if I ſinned againſt him in ſcandalizing him: but if I were not ſo before, his ſin (being utterly accidentall and extrinſecall to me) ſhall not, I hope, make me to be ſo now.

§ 38. To all which I ſhall here inſert this appendage, that even for proper ſcripture-ſcandals, the criminouſneſſe of them is not to bem aſſured

ſured by the event, but by the naturall ſcandalouſneſſe, or aptneſſe to give *Scandals* inherent in them; for I conceive God paſſes Judgment upon ſinners by intuition, not by previſion, by ſeeing what the ſin is in it ſelfe, and in the aggravating circumſtances that are inſeperable from it (as that it is apt to give ſcandals &c.) not by the caſuall conſequents that may poſſibly either follow or not follow. And I conceive, that that opinion of the Papiſts (on which they lay part of the foundation of their Purgatory) that men may after their Deaths ſin, and have more acts of ſin lying on them, (by reaſon of other men ſinning by the ſcandall which they gave in their lives) then they had at their Death, and ſo require in juſt recompence, ſome puniſhments increaſable above what they could be adjudg'd to at their death, is but a phanſy or Schoole-notion, that hath ſome ſhew of truth, but little ſubſtance, ſeeing God puniſheth every man by the verdict of his owne Conſcience; and therefore that other ſin, which my ſin is apt to produce in another, will be by way of aggravation, laid to my charge by God, that ſees my heart, and the inherent ſcandalouſneſſe of that action of mine, (though that other man by the grace of God do reſiſt the Temptation which my Scandall gave him) as much as if he had not reſiſted it, & ſo as his not ſinning ſhall not excuſe & leſſen my fault which was apt to have brought him to ſin; ſo in like manner, if he do not reſiſt the temptation, or if by occaſion of it, he fall by accident (*i.e.* by the motion of ſome other part of his temper) into ſome other ſin, to wit that of cauſleſſe anger (which no action of another can be ſaid apt to produce; for if it might, the anger would ceaſe to be cauſleſſe) this accidentall fall of his ſhall not add to the ſinfulneſſe of my act, any more then his former not ſinning did detract from it, nor conſequently make it ſinfull, if of it ſelfe it were not ſo.

§ 39.

You will beſt judge of this truth by an example. That *Heliodor* a Biſhop committed a fault, firſt in writing, then in ſetting forth an amorous light fiction or *Romance*, and then improving that fault by chooſing rather to looſe his Biſhoprick then to ſubſcribe the condemnation of his worke, is and may be reaſonably acknowledged; That ſome men alſo by reading that Author have ſince been tranſported to the commiſſion of ſome ſins, may not improbably be imagined; but having granted all this (and withall that the aptneſſe to give ſuch *Scandall*, was matter of aggravation to his ſin) let me now ſuppoſe, that immediately after his death that book had been burnt

(as before his death it was condemn'd) when he was no longer able to preserve it, would the Councels condemning and committing that execution upon that worke, any whit have mitigated his sentence in Heaven? to affirme that, were to suppose Purgatory, or somewhat like it, or else that God by his foresight of that act of the Councell should have allowed him that mitigation at the day of his particular judgment, *i.e.* imputed the casuall future actions of others to the present acquitting of him: and then, besides the many inconveniences that might attend such concessions it must also follow, that every reprinting of that book since that time, hath been a damnable sin (not only of giving Scandal to such as have been since infected by it, but especially) of uncharitablenes to that poor dead Bishop, in increasing his Torments, or making them capable of increase ever since, by giving him a capacity of corrupting more readers; which humanity and charity, and our great obligations to the nature of which we partake, would not permit any good Christian to do willingly; and besides though our prayers may not be allowed to be able to fetch soules out of Purgatory, yet such a not reprinting of his book might do somewhat like it, prevent the enlargement of his paines, though not make expiation for him. So againe when those obscene pictures that historians mention (as I remember in *Tiberius* his time) after the Authors death were burnt, and not permitted liberty to corrupt the eyes of posterity, but *Aretynes* have had that lucke to do it, it would by that Schoole reason follow, that *Aretyne* though in the worke and the designe but equall sinner, were yet by this mishap of not perishing, become far more criminously guilty, then that other Author; which sure to affirme were a very irrationall nicety.

§ 40. 3. A third Corolary, from the view of all the places together will be this, that to *give Scandall is then most criminous, when it signifies by my example to bring another man to a sin*, especially if this scandalous action of mine be of it selfe a sin, abstracted from the sin adherent of *Scandall*; and then let any indifferent man judge in what degree may those be truly said to *scandalize or offend others* (or indeed how they can be excused from that crime) who by being angry with me without a cause, and so committing that sin against Christ's law, *Mat.* 5. 22. do also by so doing not only provoke and tempt me to anger back againe, which is a sin in me, if I yeild to it, and that more then accidentally caused by them that *provoke* me,

Eph.

Eph. 5. 4. but give other men, who have a good opinion of their Judgment and sanctity, a plaine patterne of that sin of uncharitablenesse to transcribe & copy out, I meane, to sin also by causlesse anger.

§ 41. 4. That *the great sin of Scandall in the use of things* indifferent, that Saint *Paul* speaks of, and resolves against, *Ro.* 14. *is the sin of uncharitablenesse, or pride in despising and not condescending to the weake brother*, meaning by the *weake brother* not every one that may fall into any sin (for so everyone living will come under that title) but particularly in him that is ἀδύνατος πίστει, weake and *ignorant and unsetled in the faith*; as it is opposed to *the strong. i. e.* the *knowing Christian.*

§ 42. And then let any judge whether this can belong to them who professe themselves leaders of others, and would be unwilling to be counted ignorant, and particularly who in the points wherein they professe themselvs to be offended, are so knowingly resolv'd, that they will never be induced to do that after me which they affirme themselves scandalized at: which you may discerne, because they are angry and inveigh against me for doing of it, and do not so much as pretend that they are by my example inclined to do what I do, and so *scandalized*; but only angry at me, or my *Action*, and so *offended.*

§ 43. Mean while I cannot but confesse that any mans wilfull sin, though it cannot be called weaknesse in our vulgar notion; yet in the other notion of *weaknesse*, for disease of soule, it may well passe; and deserve to be the object of my charity and compassion, as much or more then *weaknesse* is: and therefore the uncharitablenesse of my brother or his causlesse anger against me being such, I conceive my selfe bound to use any lawfull meanes which I can hope may be able to prevent any such sin in him, or to get or recover him out of it; especially if that sin of his may become probably over and above his uncharitablenesse, a meanes to stop or hinder him in his course of reformation, or farther growth in piety; as probably it will be, if I against whom he is thus unjustly wrath, be his lawfull Pastor; for then that causlesse anger or rage of his against me may, through his farther default, occasion in him some vow or resolution, never to heare me, never to be moved or perswaded by me in any thing, that out of the Pulpit or in private reasoning or exhortation, I shall (never so convincingly) propose unto him.

§ 44. In this case it may be demanded, whether I ought in charity to

abſteine from this indifferent action, which I foreſee will be the matter, though not the cauſe of all this ſin in him, of uncharitableneſſe and non-proficiency in his Chriſtian courſe, and whether if I do not ſo abſteine this be not to *ſcandalize* my brother? To which I breifly anſwer, 1. That this anger or uncharitableneſſe of his, is not the being ſcandaliz'd in the ſcripture ſence, nor conſequently in that reſpect my Action a Scandall, though it be the matter of the anger, or that which he is angry with.

§ 45. Secondly, 'Tis true indeed that his reſolving againſt my preaching is in him to be *Scandaliz'd, i.e.* to fall and be ſtopt in the ſervice of God: but this only in a generall ſenſe; as every other ſuch hard-hearted obdurate reſiſting of Gods grace is, or may be called alſo: and that which occaſions this being *Scandaliz'd*, is not my indifferent action, but his anger or uncharitable conceit of me for it, unleſſe equivocally, or remotely, as my action is the object of that anger, which anger is the Author of that profane reſolution.

§ 46. Yet Thirdly, if I might foreſee that my indifferent action would occaſion, though unjuſtly, his anger, and his anger produce the effect before mentioned, I thinke I ſhould doe well to abſteine from that indifferent action, in charity to him.

§ 47. But that with theſe cautions, 1. Unleſſe my indifferent action be ordinable to ſome good Chriſtian uſe, and deſigned by me to it; for then, as the Jewes reſolve that a tree ſet for fruit though it chance to be worſhip't, is not made unlawfull by that meanes, ſo that indifferent *uſefull* action of mine will not be made unlawfull by the poſſibility of that ill conſequent: Or ſecondly unleſſe that action in it ſelfe indifferent, by lawfull authority be commanded, and ſo ceaſe to be indifferent to me who am under that authority: Or thirdly, unleſſe my abſteining may as probably prove matter of anger to ſome other of contrary perſwaſions: Or fourthly, unleſſe that my abſteining, or receding, or undoing what before I had done, be more likely to confirme him in his errour (which otherwiſe in time being not yeilded to, he may forſake) then to prevent or allay his cauſleſſe anger and thoſe effects of it. Or fifthly, unleſſe I uſe ſome meanes in prudence not only ſufficient, but probable to prevent this ſin of unjuſt anger in him before, or to reform it afterward.

Maimon. de Idol. c. 5.

§ 48. But if my abſteining be like to fall into all or any of theſe inconveniences, then ſure I ought not thus to abſteine; becauſe when theſe conſequences doe attend my abſteining, they are nearer and more

more immediate to my abſteining, then his reſolving againſt my preaching, is to my doing of it.

§ 49. And another conſideration alſo may be taken, that he that will ſo cauſleſly be angry and reſolve againſt the ordinary meanes of his ſalvation, will by the ſuggeſtion of the Devill or temptation of his owne corrupt humour, be likely to find out ſome other matter of quarrell againſt me & my preaching, *i.e.* againſt his owne ſalvation, though I by abſteining from that particular action, deprive him of that.

§ 50. And laſtly, though I ſhall not define, yet I would have it conſidered, whether he that is ſo diſpoſed in ſoule and affection, that ſo gives up the reines of his paſſions, as upon every or no occaſion to breake out into cauſleſſe anger, uncharitableneſſe, and the effects of it forementioned, be at all the more innocent or leſſe culpable in the ſight of God by the not committing of ſome one act of that ſin, only through wanting that or any other one occaſion of committing that act. For as in good things God accepts the will for the deed (if it be a firme & ratified will, a full actuall intention, & want nothing but opportunity to ſhew it ſelfe) & againe accepts him that hath expreſt that will by ten only acts, being by want of opportunity deprived of a poſſibility of adding one act more to the number, aſwell as him, which having the opportunity that the other wanted, hath exceeded him in the number of outward acts. So there may be ſome reaſon to feare, that an unreſiſted, unreſtrained propenſion or conſent to evill, that wants nothing, but an occaſion to actuate it, will be as criminous in the ſight of God, as if (without any improvement or change, but only by meeting with that occaſion) it break forth into act: or that an habituall inclination to ſin in one man ten times actuated in the members, having no more occaſions to actuate it, ſhall be as ſadly puniſhed, as the ſame degree of inclination and intention through preſence of occaſion once more actuated.

§ 51. The ſame Conſideration will be proper to other particulars incident to the matter of Scandall. As when any thirſty drunkard actually importunate in the purſuite of his eſpouſed ſin, ſhall by occaſion of my feaſt fall into an open act of that ſin, (and a hundred the like.) The queſtion then may be, whether ſuppoſing him bent to exceſſe, and not only habitually guilty of it, but actually Intent upon it, & only kept off by want of occaſion, he would have had leſſe

guilt

guilt upon his ſoule, if I had not then invited him. I conceive it hard to maintaine the affirmative, for though with men, who ſee not the heart, no ſin is puniſhable but that in the members (unleſſe in caſe of Treaſon) yet with God the ſin of the heart and the hand ſeems to be equally great, the act of the mind & the act of the body; And the minutely preparations of that to ſin as puniſhable, as the minutely execution of this. As in the Schoolmens reſemblance the preſſing of the ſtone to the ground is as great when it is withheld by my hand, as when it is actually moving toward the center.

§ 52. I confeſſe there is ſomewhat to be ſaid, and perhaps with probability, on the other ſide. And I thinke Saint *Auguſtine* ſomewhere expreſſeth his opinion, that though in good things God mercifully accepts the will for the deed, yet out of the ſame mercy and indulgence he puniſheth *not ſo* in evill things; Yet becauſe Saint *Auguſtine* may perhaps meane the incompleate and not perfect act of the will, (which though we yeild to be leſſe then the outward act, yet the compleate act of the will, wanting nothing but opportunity of execution, may ſtill be as great,) Or however, becauſe there are not ſuch demonſtrable grounds of reſolution, as to yeild cleare conviction to all in this matter, and to aſſure the Chriſtian, that ſuch an addition of any outward act of ſin ſhall make the puniſhment the heavier to the habituall ſinner, and ſo the abſence of that outward act alleviate it; therefore, although I ſaid I thinke he ſhould doe well to abſteine, I dare not yet affirme that he is bound in charity to do ſo; Nothing but charity binding him to it, and the man that ſtill hath that propenſion unreſiſted, being (upon this ſuppoſition, which we have made not improbable) like to reape little profit from that charity.

As free, and not uſing your liberty for a Cloake of Maliciouſneſſe, but as the ſervants of God. 1 Pet. 2. 16.

But I ſay unto you, That whoſoever is angry with his brother without a cauſe ſhall be in danger of the judgement. Mat. 5. 22.

FINIS.